



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

the ground (AJSL 19, 134; JHUC, No. 163, p. 90<sup>b</sup>) but it is better to read *naššēqû lē-raġlāy bi-rē'adâ*, kiss his feet with trembling (GB<sup>16</sup> 113<sup>a</sup>) for *uē-ġilû bî-rē'adâ*, *naššēqû ħar*. Aram. *haijât* (or *hēuât*) *bârâ* is the rendering of Heb. *ḥajjât haš-šadê*, the beast of the field (Gen. 3:1) i. e. wild beast. Heb. *šadê*, field, is the Assyr. *šadû*, mountain (WF 212) and Assyr. *xuršû*, mountain, appears in Hebrew as *horš*, forest. Amiaud combined Assyr. *xuršû* with Arab. *xuršûm*; see Pognon, *Bavarian* (1879) p. 186. The *tarnēġól bârâ* is not a *hoopoe*, although S has *tarnâġûl bárrâ* for Heb. *dûkîfât* in Lev. 11:19, but a *mountain-cock*; cf. Cassel, *Esther* (Berlin, 1891) p. 250; Jeremias, *Izdubar-Nimrod* (Leipzig, 1891) p. 52, 74. Both *tarnēġól* and *bârâ* = *bárrâ* are Sumerian loanwords. Sum. *ur-bar*, lit. *dog of the field*, wild dog, denotes a *wolf* (NE 44, 61; contrast SGI 48). Sum. *bar* means also *outside* (cf. Syr. *lê-bâr*). For Sum. *dar-lugal*, cock, lit. *king of the piebald birds*, see ZA 7, 339; AkF 51 (cf. also JAOS 33, 365. 391; 35, 397; JBL 33, 156). The initial *t* of HW 303<sup>b</sup> is unwarranted. This Sum. *dar* appears in Syriac as *tárrâ* which seems to denote a *pied wag-tail*. The *n* in Heb. *tarnēġól* instead of *tar-legol* is due to dissimilation. Also Eden is a Sumerian loanword: *uaj-iġġá' gan bē'edn* (Gen. 2:8) meant originally *He planted a garden in a desert*, Sum. *edin* (SGI 31; AkF 43). The interpretation *delight, pleasure* (cf. JAOS 35, 388, n. 7) is a secondary adaptation. The earthly paradise of the Arabs is Damascus which is a *gan bē'edn*, a garden in a desert (cf. JBL 36, 94). DB 1, 547 says of Damascus that it rests in the midst of a beautiful oasis on the edge of the desert and is surrounded by desert hills.

### ŠŌR, BULL, AND ŠŌRÉR, FOE

The primary connotation of Heb. *šôr*, bull = Arab. *tāur* is *ἐπιβήτωρ* (Theocr. 25, 128) and *šórér*, foe, corresponds to the Assyr. *šâ'iru*, hostile (Knudtson, *Amarna*, p. 1518) and Arab. *muṭâwir*, assailant (syn. *muwâtib*, onsetter). *Assailant* is derived from Lat. *assilire*, and Lat. *salire* signifies *to leap* = *to cover*, *to copulate with* (BL 74, n. 24). In Arabic, *uâtara* is used in this sense of a male camel; but *ušar* in the hemistich in the Descent of Istar: *imêru atâna* (OLZ 18, 204) *ul ušâra*, the

ass did not cover the she-ass (HW 647<sup>b</sup>; KB 6, 86, ll. 77. 7) must not be derived from a stem primæ *u*, but from the stem of *šûru*, bull. Assy. *šâru*, calumny, denotes originally an *assault* upon one's reputation. From the same stem *šâru*, *išûru*, to leap, we have in Assyrian the noun *mašâru* which does not denote a *wheel*, but the *floor*<sup>1</sup> of the body of a chariot, lit. *leaping-place*. The warrior, who stood beside the charioteer, leaped off and on while the chariot was in motion (cf. ἐπιβάτης and ἀποβάτης). Syr. *šəuâr*, to leap, and Arab. *sâra*, *iasûru* (= *uâtaba uatâra*) must be regarded as loanwords. The genuine Arabic form is *târa*, *iatûru*.

### SÎRÎM, THORNS, AND SÎRÔT, POTS

In Eccl. 7:6 we find the gloss *kî-kě-qôl has-sîrîm taht-has-sîr, kén šêhóq hak-kěšîl*, for as the crackling of thorns under a pot, so is the laughter of a fool, which is an illustrative quotation (BL 26, n. \*) to the preceding verse. The paronomasia in *has-sîrîm taht has-sîr* is generally imitated by rendering: *nettles under kettles*; Heb. *sîrîm*, however, does not denote *nettles*, but *thorns*, especially the thorny burnet (*Poterium spinosum*). We may therefore translate: *Like burning burnets 'neath a pot*. Dr. Post says (DB 4, 751) that this shrub is a most combustible fuel; a large part of the lime produced in Palestine is burned with it; it is transported in huge bundles on the backs of men or animals to the kilns (cf. BL 116, <sup>1</sup>. 6; contrast Barton, *Eccl.* 140). For *sîrôt*, hooks (Am. 4:2) see JBL 32, 117, n. 42.

The original meaning of both *sîr*, pot, and *sîr*, thorn, is *boiler*. The noun *sîr*, pot, denotes a vessel in which anything is boiled, and *sîr*, thorn, is the fuel with which it is boiled. A *pot-boiler* is something which keeps the pot boiling. *Boiler* may denote also fowl, meat, or a vegetable, that is *suitable for boiling*, just as a chicken fit for broiling is commonly called a *broiler*. Also Heb. *qôç*, thorn, means originally *broiler*; it is connected with *qáç*, summer, lit. heat; we call a hot day a *broiler* or a *scorcher*. Assy. *qîç libbi*, anger (HW 590<sup>b</sup>) means originally *heat* (cf. Heb. *hemâ*, *harôn*; Assy. *agâgu* = Arab. *ájja*). Assy. *qûçu*, NE 45, 74, does not denote *thorns*, but *disgust*; cf.

<sup>1</sup> Heb. *hêq* (1 K 22:35) = Assy. *sûnu*, *utlu* (AJSL 26, 226) = Sumer. *ur* (SGI 48, iv).